A

Golden Trumpet,

Sounding an Alarum to Judgement: the ſound whereof was never more needfull, though evermore profitable.

Dedicated and directed unto all the Elect Children of God, which truly repent.

Newly publiſhed by *Iohn Andrewes*, Miniſter and Preacher of Gods Word.

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The Author to the Reader.

SOund to Judgment this Golden Trumpet,
Into the eares of every one:
Early be ringing here thine owne knell,
Or sound a alarum, for time will be gone.

Weep for thy sins, and watch for the day
Here of the coming of Christ our Judge:
Each day and houre slips quickly away;
No time is set, therefore doe not grudge.

Make this Trumpet to sound in thine eare,
A day of Judgement is almost come:
Delay no time, we all must appeare,
Now still prepare for the day of doome.

BRITISH MUSEUM

CHAP.

CHAP. I.

The first Chapter treateth of the sound of the Trumpet.

AS Adam sleeping securely in his transgression, had great need of that Trumpet from GOD, to rowze him from the sleep of sin, *Adam ubi es?* Adam where art thou? So necessary for every sinfull Adamite, (to raise him up from the sleep of sin) is this notable *memento*, this worthy sound of the Golden Trumpet. Gen. 3. 9

Wherefore if ever there were a time for Gods Ministers to have their hearts like the Lions, their face of brasse, and their voice of steele, to sound this Golden Trumpet, that they might boldly in the face of the Congregation cry, and lift up their voice like a Trumpet with the Prophet Esay, to shew the people their transgressions: If ever there were a time for Ieremiah to cry in the eares of Hierusalm, to declare amongst the Nations, and to set up a standard to proclaim the fall of Babylon: If ever there were time for Lot To reprove the Sodomites, for Elias to reprove Achab, Nathan to reprove David, Ionah to cry to the Ninivites, or Ieremiah to wish his head to be full of water, and his eyes to be a fountaine of teares: Yea David, Esay, Ieremiah, Esay 58. 9. Ier. 50. 2. Gen. 19. 7.

mind S. Paul, to weep for the sins of the
Ie. 4. 19. people; then sure the time is now.
Act. 20. 19. Yet, notwithstanding the Gospell hath been long taught amongst us, the sound thereof hath filled our eares, but whose heart hath it pierced? Whose life hath it bettered?
Eze. 3. 18. Sin is sharply reproved, but iniquity
Eze. 33. 7. still aboundeth. To the briefe, I need
Esa 56. 10. not complaine with the Prophet of
Ier. 2. 1, 2 those greedy dumbe Curres, which
Ier. 48. 10. feed themselves, and starve the
Ez. 34. 2, 3, 4 to the 10. soules of their flocke, but onely recite Gods threatnings against them
Ier. 1. 7, 8. in a few proles of Scripture and
Za. 11. 8, 17. so I leave them, for the Lord to require
Malac. 2. 7. their bloud at their hands. For I may
Eze. 3 4. 10 18. boldly say (the Lord be praised for it)
Mat. 5. 21. that we had never more preaching,
Mat. 10. 17. though never lesse following than
Mat. 25. 26 27, 28. we have now: There were never more crafty worldlings, and greedy
Mat. 9. 47. Nabals, that love an ounce of Give me,
Luk. 10. 2. more than a pound of Heare me, than be now. O I feare, that there were never more that have sold themselves, and their very Soules for lucre sake, than be now. Wherefore I doubt not but the very iniquitie of the whole world is come to maturitie.

Therefore it is now high time to sound

ſound the Golden Trumpet, and ring it with alarum, that if ever they will be rouzed from the deadly ſlæp of ſin to awake and repent, now: for, *Qui non eſt hodie, cras minus aptus erit.* He that is not ready to repent to day will be leſſe ready to morrow.

Oh now therefore, while the Goſpell ſoundeth, now while Chriſt calleth, now while he knocketh; let us now repent, let us take this preſent time while we have it: time and tide ſtaieth for no man; the time paſt is irrevocable, which cannot be recalled: the time to come is full of uncertainty for it may be it never ſhall come: Only the preſent time is, ours, but it is momentarie: O therefore let us take and make good uſe of it. Rom. 10. 18. Pro. 1. 24. Rev. 3. 10.

To morrow, ſome wil ſay, I will a Convert be.
O when tell me I pray, ſhall I this morrow ſee?
Let never wiſe man ſay, to morrow mend I will,
Who is not fit to day, is leſſe & leſſe fit ſtill.

Wherefore, holy men of God urge ſtill the time preſent: Seeke ye the Lord while he may be found: Turne ye now from your evill wayes: Doe good while ye have time: To day if ye will heare his voice, hearden not your hearts. Iſa. 55 10. Ier. 25. 15 Gal. 6. 10. Heb. 3. 15 Pſal. 95. 8.

Thus the converted heart ſeeketh the preſent time, becauſe it is a bleſ- Pſa. 51. 17 Pſal. 51. 4.

Acts 2. 36. Psal. 6. 99. Psa. 119 13 John 2. 17. Titus. 2. 14

ding and a tender heart; It trembleth at the word, it is pricked when it is rebuked, and inflamed with burning zeale when it is instructed. Then take hold of this present opportunity so friendly smiling on thee, and repent presently: Let the sound of this Golden Trumpet be ever in thy eares: For as our Saviour Christ said of John Baptist, This is Elias, if ye will receive him; So say I, this instant, this moment is the time of repentance; this is the day of salvation this is the time of grace; this is the acceptable houre; Then therefore embrace it. We read that the Ninivites were converted at these words of Ionahs preaching, Yet forty dayes and Niniveth shall be destroyed.

Mat. 11. 14.

Ionah 3. 4.

The sound thereof caused not onely the Subjects, but the very King of that City to come from his Throne of Monarchie, to cast off his Robes, to put on sackcloth, and sit in ashes, with fasting, weeping, and great mourning.

Ionah 3. 5.

S. Peter at one Sermon converted three thousand soules unto Christ; insomuch as they were so pricked in their hearts at his Doctrine, that they came crying, Men and brethren, what shall we doe to be saved? Another

Acts 2. 37.

ther Sermon be converted Cornelius the Captain, with a great multitude. Acts 10.

S. Iohn Baptist at one Sermon converted both Scribes, Phariſes, Publicans, Souldiers and Sinners, inſomuch as all that heard him preach, Muſed in their hearts whether he were not very Chriſt. Luk. 3. 14. 2.

Paul converted many in Aſia, and alſo in Europe, yea in all parts and quarters of the world: Chriſt himſelf converted ſo many, that it cauſed the Iewes to cry out, Behold the whole world goeth after him. O where is any ſuch Converſion in theſe our dayes? What drowſineſſe is in us? What careleſneſſe? Nay what madneſſe is in us, that we cannot be converted with all the preaching that is ſo often and continually preached amongſt us? Can we not remember? Is our memory ſo ſhort? or have we drunke ſo much of the River of forgetfulneſſe? That we remember not what our Saviour ſaith plainly, Except ye repent, ye ſhall all be damned. Rom. 15. 15 Ioh. 12. 19. Luk. 13. 9. Eſay 59. 2. Nahu. 1. 2. 1 King. 10. 1, 2. 1 Chr. 9. 8.

Let us conſider with our ſelves, and deſcend into our owne Conſcience and ſee whether there be any Reaſon why God ſhould ſpare us, and deale ſo ſeverely with others: Mat 12, 42 Luke 11 3.

Saba the Queene of the South came from the furthermoſt parts of the world, to heare the wiſdome of Salomon: But many of us which live in this evill declining age, are ſo over buſied with worldly affaires, that they have little or no time to come out of our dores, to beſtow one houre in the Church to heare the Wiſedome of Chriſt.

The want whereof maketh many which neglect their comming to Bethel, the houſe of God, to ſtarve their Soules in Bethaven, the denne of iniquitie. Yea, to too many to become ſo godleſſe, ſo graceleſſe, ſo rooted in all ſin, and ſo fully reſolved to live therein, that if John Baptiſt were to preach; Eſay to cry, King David, Ieremiah, and Paul to weep for the ſins of the people, yet they are ſo frozen in their ſin, and ſo wedded in their wickedneſſe that a Leopard may ſooner change his ſpots, and a blacke Moore become white: nay (as our Saviour ſaith (It is eaſier for a Camell to goe through the eye of a needle, than many to forſake their beloved ſins to gaine the Kingdome of Heaven.

Ge. 13. 19.
Hoſ. 4. 15
Math. 3. 2.
Eſay 51. 12
Pſal. 119. 8.
Ier. 4. 19.
Ier. 9. 1.
Act 2. 3.
Mat. 10. 51.

What ſhall I more ſay? If Chriſt himſelfe came from Heaven, to cry unto the people, for to repent in theſe

our

our dayes, it may be they would let him say what he would, but I feare that to too many would doe what they list: All his preaching, and all his wonders would no more prevaile with the wicked in these our times, than it did in his time with the Jewes.

To conclude then this point, if any seeme to storme at my harsh writing, let them amend their lives, and not dislike these my lines: For I openly protest, I feare none but God whose truth I teach, and hate nothing but sin, which is the ruine and destruction of the soule. I care not for my life, so it were lost in the defence of the truth; I looke not for preferment, the world is so corrupted: I desire not the praise of men, it is but vanitie: I ayme not at my owne good, but to set forth Gods glory, the discharge of my owne conscience, and the benefit of Christ his Church and children.

CHAP. II

Of the shortnes and uncertainty of mans life.

MAns life is but a pilgrimage, a travell, and a way: and he is scarce entred into the world, but he is admonished to remember to depart out of the same, for all the world is

Gen. 4. 7. Psalm. 3. 1. Sirach 40. Psalme 1.

is mutable, and of all the things in the world man is most mutable. And as our dayes here are short and evill, we ought alwayes to be prepared for the Lord: For *Nihil certius morte, hora mortis nihil incertius*, as there is nothing more certaine than death, so there is nothing more uncertaine then the houre of death. We are all tenants at will, and know not how long we shall remaine in this earthly Tabernacle.

Benard

All creatures ware old with this aged world; this is even the last houre, the world cannot continue long. Methusela lived 969 yeares. If in our age we reach to 80. this is with sorrow and labour. Thou hast made my dayes as it were a span long, saith David. All flesh is grasse (saith the Prophet) and all the glory thereof as the flower of the field. The old world had 120. yeares given them to repent, Niniveh 40. dates, and Israel 40. yeares, but thou O man knowest not how long thou hast to live.

Gen 6. 27.
Psalme 89.
Psal. 40. 6.
Esay 39. 5.
Gen 6. 5.
Ionah 1. 4.
Psal. 95. 10

Some are wasted away by wantonnesse as Commodus, Claudius Nero, Alexander the Great and such like, Some are shortned by ambition, many will never leave climbing till they catch a fall. This climbing by ambition

ambition cut off the dayes of Absalom, and brought Haman to the tree. 2 Sam. 18. Hester 7.

Some God taketh away; because the world was not worthy of them; and some because they are not worthy of it. He cut off Iosias, for his soule pleased God: therefore he made haste to take him away from the iniquity of the world. 2 Kin. 22. Psal 54. 5. 1 Kin. 2 1. Psal 54. 5. 1 Kin. 22.

He cut off Achab, Agag and Herod, because they were vile and ungodly men, therefore they did not live out half their dayes. 1 Sa. 15. 32. Mar. 2. 19 20. Act. 12. 32

Some God cutteth off suddenly, in so much as they have not time to thinke on God, or once to cry, Lord help me. The old world not thinking on death, was suddenly drowned. The Sodomites suddenly consumed by fire. Pharaoh with all his Host swallowed up in the sea: the Israelites gnawne of deadly serpents. Corah, Dathan and Abiram eaten up of the earth. Herod suddenly devoured with lice. The rich man suddenly smitten with death. Lying Ananias and his wife suddenly fell downe dead. Eglon the Moabite, and Abner the Captaine were suddenly murthered with the sword. To conclude, all wicked men in all ages are full of the like examples. Gen. 7. 11. Ge. 19. 14. Exo. 14. 27 Nu. 21. 6. Nu. 16. 31 Act. 12. 23. Lu. 12 20. Acts 5 5. and 10. Iudg. 3. 21. 2 Sa. 3. 27.

CHAP.

CHAP. III.

Of the ſtraight accompt we muſt give unto God at the day of Judgement.

TO draw every man to a better conſideration of his time, and of his accompting day, our Saviour addeth a reaſon why we ſhould be ready, and alwaies prepared to render our accompt; for (ſaith he) The Kingdome of God is at hand. Matth. 4.

What will move a man to conſider of himſelfe, and of his accompting day, if this will not? when he heareth that the ſame is at hand.

Mortall men in their accompts they make to their Lords and Maſters, will gather their Scrowles, Bils, Papers, and other writings, from hundreths to farthings, leſt they be found unworthy men to be put in truſt with ſuch worldly commodities.

If mortall men have ſuch a care how to make their accompts to mortall Auditors, what care, nay, what feare ought to be in all men and women, when they are ſummoned by the eternall God to appeare before him and his Angels, to give accompt how they have ſpent their time from their birth untill their dying day?

Here

Here we are ſummoned to the high Imperial Court of eternall dome. The time is come; and the Kingdome of God is at hand. O Lord who ſhall eſcape amercing here? Nay, who ſhall eſcape damnation here? Seeke up your Scrowles, ſearch the Bookes of your conſciences: we are called to the Court, where every mans conſcience ſhall be laid open. Wherefore unleſſe we repent; that our ſins may be blotted out with the blood of Chriſt Jeſus, the Lord will call us to accompt, the Bookes of our Conſciences ſhall be laid open, and every ſin both ſecret and knowne ſhall be brought to light: and not one ſinne ſhall paſſe, but all our ſinnes, both paſt, preſent, and to come, as well our rebellious thoughts, as ſinfull Acts committed. Whereupon S Bernard ſaith, *Omne tempus tibi impenſum requiretur a te qualiter fuerit expenſum*: All the time that God hath given thee (except thou repent) ſhall be required at thy hands, how thou haſt ſpent it. There ſhall inquiſition be made for the thoughts of the ungodly: There ſhall not a wicked thought paſſe in iudgement. Mark. 1. 15 Rev. 20. 12 Bernard, Wiſd. 1. 9.

CHAP.

CHAP IV.

Now followeth the manner of this accompt.

I. Who must give accompt
II. Of what things they must give accompt.
III. To whom this accompt must be made.
IV. When it must be made.

First, the persons that must give accompt, our Saviour Christ expresly sheweth us to be men. But I say unto you (**saith our Saviour**) that of every idle word that men shall speake, they shall give accompt at the day of Iudgement. Mat.12.36.

And S. Paul **saith**, We must all appeare before the Tribunall Seat of Christ, that every man may receive according to his workes. 1Cor.5.10. **For as** *Lingua est mentis interpres*, **The tongue is the interpreter of the mind, so saith our** Saviour, By thy words (**if thou doe well**) thou shalt be justified, and by thy words (**if thou do evill**) thou shalt be condemned. Mat.12.37. **Thus we may see Christs true & just iudgement, how that first by the evidence of their deeds they shall be accused: Secondly, by the witnesse of their words convicted: and thirdly, by the testimony of their owne conscience condemned, Thus all men, none excepted, of all ages, and of all nations,**

Kings

Kings and Princes, rich and poore, yea all that have been from the beginning of the world, and shall be to the end of the same, shall appeare before the Tribunall seat of Christ, and give an account every one for himselfe.

II Of what things they must give accompt.

They shall give accompt not onely of every idle word, work, & deed, but also of every idle thought: yea, every man, and every member of man shall answer to his default. Mat. 12. 29. 2 Cor. 5. 10. Eccl. 12. 4. Wisd. 1. 9. Mat. 12. 37. Rom. 4. 12. 1 Pet. 4. 5.

The King must give an accompt for himselfe, and how he hath governed his Kingdome.

The Ministers that have taken upon them *curam animarum*, the charge of Soules, must give an accompt how they have fed their Flocke, and how they have lived in their calling: The Magistrate for his Justice: The Master for his servants: The Parents for the children, and every Artificer for his trade, every man in his own proper person, must render an accompt of his Talent, be it ten, foure, or one that he hath received. And so strait shall this accompt be, that every member of every body shall

shall answer to his default: the Eyes shall give an accompt what they have séene: the Eares what they have heard: the Tongue what it hath spoken: the Hands what they have felt: the Feet where they have béene: and the Heart of man what it hath thought. To conclude, both Heart and Body, with all the parts and powers thereof shall be indited and arraigned before the Tribunall Seat of Christ to render a streight accompt, *Tam de dictis quam de factis suis*, both of their words and their déeds.

III. To whom this accompt must be given.

THe Iudge to whom we must give our accompt is Christ. The Lord
Psal. 56 13 commandeth (saith David) to judge the
Iohn 9. 22. World. S. Iohn saith, The Father, judgeth no man, but hath committed all
Gen. 18 25 judgement to the Sonne. And Abraham gave God the stile of the Iudge of the world. There it is evident that our Saviour Jesus Christ is Iudge of the world. He is *verus Iudex & Iustus*, he is a true and upright Iudge:
Iames 4. 12 yea, he is a Iudge that is able to destroy both body and soule in hell fire for ever.
Iud. 14. 15. But let us note, he commeth not alone, but bringeth ten thousand of his

his Saints to execute judgement upon all; yea, he sate to his Disciples, Ye which have followed me shall sit upon twelve Thrones, judging the twelve Tribes of Israel. Ma. 25. 34 Wisd. 6. Acts. 3 19.

Unto the godly he shall say, Come ye blessed &c. They shall both with body and soule receive a glorious kingdome and a beautifull Crowne from the Lords hand: for with his right hand shall he cover them, and with his arme he shall protect them, Because it shall be a day of refreshing, when all teares shall be wiped away from their eyes, and all sorrow shall cease, and they shall live and raigne with the Lamb for ever. Rev. 21. 6. Rev. 7. 17. Esay 15. 4.

To the wicked (Christ saith) Goe ye cursed.

But first let us note, that he doth not judge them after the manner of worldly Judges, whose knowledg may be deceived with false and Sophisticall pleas; whose justice may be corrupted with feare, hatred, love and rewards; whose anger may be pacified with pitifull words. Oh fearefull and terrible will the sight of this Judge bee to the wicked: for his power shall be invincible, his anger implacable, his knowledge infallible and Mat. 15. 4 Mat. 7. 17 Psalm. 9. 8

and his Justice inflexible. First, tyranny and cruelty shall not counterbalance his power: Secondly, benignity of pitifull words shall not appease his anger: Thirdly, liberality, nor rewards shall not bow his Justice: Fourthly, subtility of advocates shall not blind his knowledge.

Whereupon saith S. Augustine *Judex ille nec gratia prævenitur, nec misericordia flectitur, nec pecunia corrumpitur, nec penitentia mitigatur.* Neither is this Judge prevented with favour, nor bowed with mercy, nor bribed with money, neither mitigated by Repentance: Therefore when Christ saith to the wicked, Goe ye curſed, hee doth not onely curse them, but hee biddeth them goe, he sendeth them to Gehenna, that dreadfull dungeon of utter darknesse, that burning Lake and most fearfull Tophet, yea, to that hollow cave and Chaos of all confusion, to that bottomlesse pit of eternall perdition: whose burning furnace is made by Gods Justice, his power upholds it, and it is blowne with the bellowes of his wrath, bee prepared for the Devill and his Angels. And as Christ saith, Goe ye curſed, his curse is *pœnarum inflictio*, infliction of punishment, which is twofold, *Pœna Damni*

Mat. 25 41.

and

and *Pœna Sensus*, the punishment of losse, and the punishment of sense. The losse of God, of his glorious and most blessed presence, his mercy, his favour, his bounty, his beauty, his grace, and all his eternall goodnesse, the losse of heaven, the habitation of God, and of all his holy and blessed Angels and Saints, the house and heaven of happinesse, with all the unspeakable joyes, pleasures, glory, riches, and treasures thereof for ever more.

The punishment of sense which is hell and all the intolerable, everlasting, and woefull torments thereof. As the blessing of God comprehends all blessings, so this curse, Anathema, and Maranatha, includes all crosses, Goe ye cursed, &c. They shall be cursed of Christ himselfe, cursed shall they be of the Angels, whose curse is *conscientiæ cruciamen* vexation of conscience. Cursed shall they be of the Devils, whose curse is *pœnarum executio*, the execution of their punishment, according to that of the Poet:

Mat 25.41

Minos examen, Radamanthus dat cruciamen,
Tertius, heu! sæter terit, atra tenet.

One Devill rippeth up the examination, another Devill tormenteth, the third adveth one torment upon

another. For their desire is revenge, their devotion cursing, and their blessing blasphemy. They be in a Sea of miseries, and in an Ocean of calamities; Fire flameth about them; the worme of conscience gnaweth within them; rage, madnesse, and fearfull indignation among them, ugly visages of black and fearfull Devils affrighting them; Sulphur and hot burning coales under them: the revenging hand of God over them, and powring forth the vials of his wrath full of varietie of plagues without ceasing upon them.

They have penury, for gluttony: extreame thirsting, for excessive drinking: burning, for lecherous lusting: want for ill gotten wealth: outragious madnesse, for blaspheming: for oppression, utter desolation; and a fearfull agony for bloudy cruelty.

Augustines saying of Dives, Rom. 7.

And S. Augustine speaking of Dives, saith, *Desideravit guttam, qui non dedit micam*, hee would not give a crum, he shall not have a drop: a just recompence: as he denied the least comfort to Lazarus living, so Lazarus shall not bring him the least comfort dead. And Seneca saith, *Nemini bonus, sibi pessimus*, as he was good to none, so (let it be his plague) he is worst to himself;

ſelf: thus the pain for ſin anſwers the pleaſure of ſin. Their torments ſhall be both comfortleſſe & endleſſe. They ſhall bée dying alwayes, yet never dead. They ſhall ſéek death, but never find it. They ſhal be burning alwayes, yet never burnt to death. Their meat ſhall be griping hunger, and famine intolerable. Their drink ſhall be lakes of fire and brimſton. Their muſicke ſhall be howling and roaring of foule and ugly Devils, with ſavage furies accompanied, and with barbarous torments cruelly handled. Rev. 1. 5. Pſal. 1. 7 Mat. 13. 42 Mat. 22. 13 Pſal. 11. 7.

Thus Heaven they ſhall have loſt, which cannot be purchaſed. Hell they have received, & the place muſt néds be indured. And loke how many ſins they have ſet on the ſcore, ſo many kinds of puniſhments are provided for them in Hell. O how many cauſes of wéeping and doleful crying ſhall thoſe miſerable wretches then have? They ſhall wéep becauſe they cannot appeale from Gods dreadfull judgement. They ſhall wéep, becauſe their pleaſures have brought them to all theſe ſorowes. They ſhall wéep, becauſe they ſhall ſée their miſeries are paſt all remedy, and their repentance too late. To conclude this point, they will then curſe the parents Rev. 18. 2

which begat them, and the wombs which bare them, the day wherein they were borne, & the Aire that gave them breath? and will cry, woe, woe, that ever we were borne, O where is that Dives that would not beleeve this before he felt the fire of Hell.

IV. The time when we must give this accompt.

WE must give an accompt at the day of Iudgement, when Christ commeth to iudge the world.

Mar.13.3. But of that day and houre knoweth no man, no not the Angels which are in Heaven, neither the Son according to his humane nature, but the Father. But according to his Divine nature, he knoweth as well as the Father. Therefore saith Christ It is not for you to know the times and seasons, which the Father hath put in his own power. But as Paul

Acts 1.17. saith to the Corinthians, Seeing wee are they upon whom the ends of the world are come, we ought to learne of our Saviour, to watch, for wee know not at what

Mat.24.42 time the Lord will come. And our Saviour seeing the iniquity of the world growing so fast to maturity, saith; Except those dayes should bee shortned, there should no flesh be saved.

Where-

Therefore saith S. Iohn, Repent for the Kingdome of Heaven is at hand, and S. Iames cryeth out, Behold the Iudge standeth before the doore. If they looked for it to be so nigh in their dates, how sure it cannot be far off.

Mat. 14. 24

Augustine in his book upon Genesis against the Manichees said, that the World should last six ages. And according to his prophecy, we live in the last age. Elias also prophesied that the World should last six thousand yeares, two thousand before the Law, two thousand under the Law, two thousand from Christ his birth until his coming to Iudgement. If this prophecy be true, the World cannot last foure hundred yeares. To conclude, let us be ready alwayes however, although this day be like yesterday, and to morrow like to day, yet let us not delay our repentance, for God came not unto Adam before the evening, yet he came. Although the Angels came not upon Sodom until the evening, yet they came, and so comes Christ to Iudgement, although he be not yet come, let us not think he hath lessen feet and cannot come, lest we finde he hath iron hands when he doth come. To conclude, if there be any one thing

Gen. 3. 8.

Gen. 19. 1.

thing in the Booke of God, from the Alpha of Genesis, unto the Omega of the Revelation, that is able to turne a sinner from his sinnes to come unto God by repentance, it is the remembrance of this generall judgement. This is that kept David in so much awe, I have feared thy Iudgements. I
Psal. 119. have been mindfull of thy Iudgements, thy Iudgements were alwaies in my sight.

O therefore let us speedily repent that we may be unblameable before the Iudge at that great generall day of Iudgement; and be cloathed
Rev. 19. 8. with the white Robes of righteousnesse, & stand in the number of those, unto whom Christ shall say, Come ye
Mat. 25. 3. blessed children of my Father, inherit the Kingdome prepared for you from the beginning of the world. This God grant (without whose help, all the labour of man is vaine) even for his deare Son Christ Iesus his sake, our Redeemer and onely Saviour, to whom with the Father, and the holy Ghost, be all honour, glory, praise, power and dominion both now and for evermore. Amen.

FINIS.